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ABSTRACT

This study compares community service programs in nine Catholic high schools in Louisville (Kentucky). Information was gathered from a survey and follow-up interviews, and findings are organized into a chart essay. The following findings are included: (1) the schools represent a variety of governance and religious affiliation patterns; (2) all but one are single-sex institutions; (3) school choice is constrained by socioeconomic level and geographic location; (4) minority group students comprise a very small percentage of the student population; (5) community service is typically associated with the religious studies curricula; (6) participation in most of the programs is voluntary, and students are allowed to select placement within the program parameters; (7) programs require about three hours of service per week and students provide their own transportation; (8) most of the programs limit parent participation; (9) most of the programs are designed to interfere with the regular program as little as possible; (10) participation is open to students from all academic levels, but students in the highest levels are least likely to participate; (11) program outcomes and evaluation methods vary across schools; (12) required programs give grades and offer credit; (13) parent and student perceptions affect placements; and (14) teachers complain about programs that require students to miss classes. Six charts are included. A list of 38 references, the survey questionnaire, and lists of questions asked during follow-up interviews are appended. (FMW)

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COMMUNITY SERVICE: A COMPARATIVE STUDY OF CATHOLIC HIGH SCHOOL PROGRAMS IN AN URBAN ARCHDIOCHESE

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Community Service: A Comparative Study of Catholic High School Programs in an Urban Archdiocese[1]

Theoretical Framework

Background

Community Service has long been the hallmark of private, especially Catholic, education. That community service is becoming a more eclectic concern of education is evidenced by the fact that, in 1989 alone, Congress entertained more than 20 legislative measures designed to encourage youth community service. This fact suggests the strong emphasis being placed on the development of community service programs for all students.

Along with congressional efforts, school restructuring directives have also placed strong emphasis on the development of community service programs. Ernest Boyer's (1983) High School, for example, refers frequently to the desirability of a youth service component as a part of every high school student's education. Boyer goes so far as to suggest that high schools require 120 hours of community service for graduation.

President Bush has also initiated programs designed to encourage community service experiences for young people. His Thousand Points of Light Initiative has placed emphasis on youth service through the establishment of his Youth Engaged in Service program (see Conrad and Hedin, 1989, for information supporting this and other points in this section).

Similarly, the number of states now requiring a component of community service for public high school graduation is growing. Many states currently provide support, financial and advisory, for individual schools or districts as they develop service components for their programs. As restructuring efforts sweep across the country, they too encourage the development of such programs.

As service programs in high schools proliferate, the need for the develop-

[1] The description of the community in the setting benefitted from colleague Edward Berman's helpful comments on an earlier draft.

ment and dissemination of research that describes successful programs steadily increases. The implementation of youth service may take many shapes, and all interested in such programs would benefit from opportunities to review the experiences of others who have built such programs. Catholic schools, currently more likely than public and non-Catholic private schools to have service programs for high school students, may have a great deal to teach those in public education who desire to establish service experiences.

Interestingly, a search of ERIC's database uncovered no descriptive studies of Catholic high school service programs. This lack of literature is not in the best interests of the educational community, nor is it helpful for those desiring to establish successful programs but who lack experience with community service efforts.

General descriptive studies such as those undertaken by Levison (1986), Harrison (1987), Newmann and Rutter (1986), Rutter and Newman (1989), and Moore (1986) represent important contributions to the literature focusing on community service experiences for youth. But more such studies are needed, especially those focusing on Catholic high school programs. The research reported here contributes to several overlapping fields of inquiry: research on Catholic Schools generally, the empirical research base for community service programs, and more specifically, the null set of descriptive studies of community service programs in Catholic high schools. Thus, the purpose of this study is to describe community service programs in nine Catholic high schools, to provide a framework for additional work describing such programs, to provide information about the nine programs to the officials of the nine schools that participated in the study, and to suggest directions for further research on community service programs. Before describing this research, however, it is necessary to examine the urban community and the archdiocese in which schools studied operate.

Setting

The nine Catholic high schools described in this study are located in an urban community in the south central region of the country, Louisville-Jefferson County, Kentucky. One of the schools is coeducational, three are single-sex male, and five are all female. The schools serve a wide range of socioeconomic levels and are comprised of primarily white students. Several different religious communities govern the schools. While they all had their own unique set of values and operating mores when they were founded, these distinctions have become less pronounced today due to the long term effects of secularization. Some of the schools serve homogeneous populations while others are more heterogeneous, including substantial numbers of non-Catholics.

The schools serve a larger community that underwent consolidation of its city and county school districts in the mid 1970s when a court-ordered desegregation plan was initiated in the public schools. One result of that merger was a significant surge in the enrollment of the Catholic schools. This increase in enrollment, almost certainly a form of "white flight" from the public schools' desegregation, has been repeated in communities across the country and has caused considerable anguish among Catholic educators.

While Catholic educators did not want to encourage white flight, a response that clearly cuts against the Christian mission of Catholic schools, the desegregation and busing plans occurred during the precipitous enrollment declines of the 1970s. The additional students from the public schools helped staunch a severe decline in student enollment. These losses had resulted from two complementary sources: the lower birth rates and the increasing secularization of the wider population. The secular movement had produced a long-term gradual decline in the percentage of students enrolled in religious schools generally and Catholic schools specifically; the demographic losses were concentrated in the 1970s but their effect was more pronounced. (See Donovan & Madaus, 1985, for an exceptionally insightful discussion of these trends).

These enrollment tensions continue to have a major impact on schools in the wider community and reflect economic and demographic characteristics of the area. During the heyday of the "American Century," Lousiville was an important manufacturing center in the South, its location by the Falls of the Ohio River making it a natural center for commerce and heavy industry: the existence of a major north-south highway corridor with necessary bridges, locks facilitating shipping on the river, rail transportation, and a large Catholic imigrant population available for manual labor. By 1986, the population of Louisville was approximately 300,000 while Jefferson County totaled 685,000. The five county metropolitan total, including southern Indiana, approaches 1 million.

But Louisville in the 1990s has changed considerably from its earlier blue collar-foundry image, when its contentious labor politics had earned it the title of "Strike City." Student enrollment declines were a fact of American life in the 1970s. In Louisville, these losses were exacerbated by the steep decline in manufacturing jobs as automation and hard times came to the traditional industrial economy. While the Catholic schools enrolled students from all levels of the socioeconomic spectrum, certainly some of the factory jobs lost had been held by working class Catholic families.

With desegregation of the public schools in 1975 came a number of conflicting pressures that affected private school enrollments. Virulent opposition to busing was widespread: a combination of fear and racism, a sense of connection to local communities and neighborhood schools, uncertainty about the new and larger merged county-city school system, and the length of the bus ride itself were major factors. All of these forces had negative effects on public school enrollments while helping to increase private school enrollments. Working in the other direction, the declining student pool and the financial hardships associated with plant layoffs and closings resulted in fewer families and students able to afford private schools. Many Catholics found themselves torn between loyalty to the church and the costs of church - school tuition.

The trends just described, however, were complicated by the emergence of the evangelical Christian academies. Consistent with the national trends (see Donovan & Madaus, 1985), the founding of the Christian academies in Lousiville was supported primarily by students who withdrew from the public schools. These academics benefitted both from the increasing

popularity of the fundamentalist movement (see, e.g., Peshkin, 1986) and from a negative response (white flight) to the mandatory busing for desegregation. (Nevin & Bills, 1976). The Catholic schools, on the other hand, experienced some enrollment increase due to desegregation, but the greater effect was the leveling out of the downward trend. Many families, facing deteriorating financial circumstances and considering enrolling their children in the public schools for the first time, put off that decision because of the busing.

Louisville's changing economy continued to affect the schools. Currently about 91,000 students are enrolled in the public schools while some 50,000 are enrolled in Catholic, other religious, and independent schools. The demise of Lousiville's industrial base has led to a concerted effort to establish the community as a major service/information processing center. The city has undergone significant growth in the areas of tourism, health and insurance (corporate headquarters and home base for the giant Humana hospital-insurance complex), conventions, retailing, and social service. For example, the city was successful in luring the central headquarters of the Presbyterian Church and has actively recruited other similar groups. Concomitant with these changes has been a major effort to revitalize the public schools, both in image and reality.

An unusually large Advance Program for gifted and talented students (some 7-9% of students are enrolled in this track, a figure clearly much larger than the standard top 2% of students considered eligible for such special classes), a schools of choice-magnet program, and significant efforts in restructuring and professional development through the resources of the private Gheens Foundations have resulted in a national reputation for leadership in school reform. These efforts, coupled with an aggressive public relations effort to promote the changes and achievements, have earned substantial media attention, both locally and nationally. Based on anecdotal evidence and subjective impressions, these changes have apparently resulted in a much improved sense of public trust and confidence in the public schools.

In addition, continuing pressures from the black community, coupled with a growing awareness among school and community leaders about changing labor conditions in an information/service economy, have recently brought greater efforts in the area of equity. In a community that had long been very comfortable with providing differential educational opportunity

consistent with the stratified economy and occupational hierarchy of the traditional industrial order, more concern is now being given to educating well the minority and disadvantaged students who had long been given short shrift.

The combined effect of a number of these factors has once again produced downward enrollment pressures on the private schools: the development of a service/information economy, increasing quality and image of the public schools, gradual public accomodation to the inevitability of desegregated schools (particularly in a metropolitan-wide plan where resegregation between city and suburbs is precluded), and the long term positive changes in the quality of adult life and cities that are associated with desegregated schools (see Braddock, Crain, & McPartland, 1984, Pearce, 1980; Pearce, Crain , & Farley, 1984; Scott & McPartland, 1982). Accordingly, while these feelings are far from universal, an increasing number of people now perceive that the public schools are a good place to get an education, particularly if children can qualify for the Advance Program or manage to be accepted into one of the favored schools of choice-magnet programs. (In many respects the Advance Program is virtually a free private school that provides limited contact with other "regular" tracks, association with primarily while and upper middle class students, and the best teachers and resources).

In response, many students and families who abandoned or delayed enrolling in the public schools due to desegregation have returned during the 1980s. The private schools generally are now experiencing downward pressures on enrollment, causing these schools to examine their missions in order to compete more successfully for students. Particularly for the Catholic schools there has been an effort to stress the overall quality of education that they provide. Hannaway and Abramowitz (1985), for example, have documented the positive effects on both bureaucratic management practices and school culture that are associated with the greater sense of involvement and commitment that are characteristic of a shared religious community.

Another strategy for Catholic schools has been to emphasize their Christian mission and community involvement as positive selling points. One instance of the latter is a commitment to community service as a part of the school's religious orientation. The remainder of this paper examines

the community service programs in nine Louisville Catholic schools, but the historical developments and wider community forces just described provide necessary context for fully understanding their significance.

Methodology

This study is a descriptive analysis of the community service programs in nine Catholic high schools. The data are derived from parallel form interviews and surveys obtained from key personnel in each school and from existing documents and brochures describing each school's program. These data were then content analyzed across various programmatic characteristics, focusing on similarities and differences. Results were then organized into a chart essay format (Jones & Mitchell, 1990), based upon nominal and functional considerations. Clusters of related information representing seven descriptive categories emerged: School Type, Student Demographics, Service Program Governance, Service Program Characteristics, Student Preparation/Evaluation, Level of Integration with the Curriculum and, Issues, Problems, Concerns (as reported by interviewees). Separate charts were constructed for each of these areas.

The Data Base

The data for this study were originally gathered for a previous investigation of the relationship between tracking or ability grouping in Catholic high schools and community service programs (Koppel, Miller & Zehnder, 1990). That study utilized an exploratory projective technique to ascertain whether deepseated attitudes and beliefs about ability grouping might be revealed as educators talked about their community service programs. The rationale behind that approach was that attitudes about tracking are sensitive to social desirability and "politically correct" responses when addressed directly.

The survey, accordingly, focused on the problems associated with scheduling the programs, given possible conflict between service goals that promoted heterogeneous participation of students and classes that were homogeneously scheduled. (This connection was not made explicit; the survey was constructed to confront the respondent with this discrepancy indirectly--hence the projective technique.) The actual survey thus

elicited a large amount of data about the function and purpose of the community service programs. A copy of the original survey is attached as Appendix A.

The current research has a simpler purpose. Given the large amount of data collected as background information relevant to probing for attitudes about ability grouping, this study is designed to organize that data into a useful, comprehensive description of the community service programs for each of the nine schools. The data for this study come from three sources: the data compiled from the original surveys, the informational brochures and packets developed by each school describing its service program, and follow-up interviews conducted a year later to fill in gaps in the data base from the original surveys and interviews. For the latter source, the questions for each school were tailored individually depending on the cells with missing data. The questions developed for each of the nine schools are attached as Appendix B.

Data Collection

The junior author obtained entry to the nine schools through a phone call to each school's assistant principal. Names of the community service coordinators were obtained and interviews were set up. The interviewees were all helpful and eager to talk about their programs. Respondents were promised a report on the results, a positive incentive for participation since the different schools seemed unaware of the nature of the programs in the other Archdioceasan schools.

The original interviews were conducted January-March, 1990. All interviews were taped with permission. Typically the service coordinator was the person interviewed. The interviewee had a copy of the survey as the interviewer went through the questions, probing for further information where appropriate. Thus both the survey and interview were open-ended. Interviews lasted 30 minutes to two hours depending on the complexity of the particular program. At the conclusion of the interview, the subject was left a survey form to fill out as well as copies of the form for other persons in the school who were directly associated with the program. The completed surveys were collected later.

Because of scheduling difficulties, two of the nine interviews were conducted by telephone. The junior author was a faculty member in the last school and filled out the information himself. The resulting surveys from all nine schools and transcribed interviews from six schools produced an uneven set of data both in terms of quality and quantity. The individually tailored follow-up interview questions were constructed for each school because of this uneveness. The junior author collected the follow-up data during February, 1991, utilizing both phone and personal interviews. He also requested that program brochures, if they were missing, be mailed to him.

Data Coding and Organization

Because the open-ended surveys had produced such a volume of information, organizing the data into useful categories proved difficult. The approach that was finally utilized was to produce a list of as many headings as could be identified from the survey questions. This resulted in 33 categories. A large chart was then constructed with the categories across the top and the nine schools arrayed down the side. Two separate rows of categories were required to accommodate all of the categories.

The chart was then filled in by content analysis of the data. In this instance, content analysis represented categorization of the available data, breaking down the information into its appropriate subcategory. The original surveys, the interview transcripts, and available brochures were analyzed in turn, separately for each of the nine schools. It was at this point that the completed chart was examined for missing cells and the individually tailored follow-up interviews were constructed. When the follow-up interviews were completed, that information was analyzed in like manner to complete the chart.

Given the descriptive nature of this study, inter-rater reliability among coders was a non-issue. Instead, the key problem was one of completeness and accuracy of information within each category for each school cell. Thus rather than examining differences across multiple respondents for a given school, multiple data sources were juxtaposed, triangulating across different methodological lenses (see Denzin, 1970; Rebell & Block, 1985), with the aim of achieving the most complete compilation of evidence for each category. In this sense, the original survey (or surveys if more than

one existed for a school), the brochures and program handouts, the tape transcripts and the follow-up interviews simply provided complementary data. Because many of the surveys and transcripts contained so many blank or partial responses, it required the information from all of these sources in order to obtain a complete data set for each cell. The research team worked in different combinations of one, two, or three during this coding.

Once the full chart was completed the 33 sub-categories were collapsed into the seven major categories indicated above. The task of condensing the raw data from the full chart into the seven categories then proceeded consistent with guidelines for producing a chart essay. The significance of the chart essay is its stress upon presenting evaluation data in a visually condensed and readable version that will actually be utilized by administrators, practitioners, or policymakers who have neither the time nor expertise to consume traditional methods-oriented reports. At the same time the chart essay must maintain the integrity of accepted criteria for presenting scientific evidence (Haensly, Lupkowski, & McNamara, 1987; Jones & Mitchell, 1990).

The chart essay methodology utilized in this study is, however, a modified version of previous work using this approach. Typically a chart essay is a product of the evaluation unit in a local or state office, working in collaboration with the administrators or policymakers who will be consumers of the report. The specific purposes, scope, data sources, etc., to be included in the report are worked out jointly by the evaluator and the consumer. This produces an agreement on content and a commitment to utilization of the report that is missing in typical methods-based reports. The administrator then has a stake in the results and the report will be in a quickly accessible format; the evaluator has been able to act as an objective check on the process, ensuring that adequate scientific rigor precludes the production of a "make us look good" glorified "report."

The essence of the cooperation involved in developing a chart essay is a blending of evaluation expertise and objectivism with administrative needs for useful, contextually relevant, and understandable data. The mutual desire for high quality evidence to be used in decision making helps improve the educational agency's efficacy. They are blended interests that intersect the all too often isolated spheres of pure scientific realism on the one hand and "hear no evil" administrative boosterism on the other.

For this study, however, certain modifications hold. The authors do not represent the Archdiocese or the individual schools. Rather we are independent researchers with concern about both the nature (descriptive reality) and quality (normative improvement) of community service programs. The schools, while interested in the results, did not assist in working out the evaluation procedures and research questions. (Indeed, given the original projective technique for investigating attitudes about tracking, to have consulted the schools a priori would have nullified any possibility of success, since the schools' involvement in planning would have made explicit the subject which we were studying: educators' implicit beliefs.) But consistent with the methods of the chart essay, we still had to condense large amounts of qualitative data into useable information while maintaining evaluative integrity. The form of the chart essay allows us to do this, despite the fact that we have departed from the joint planning and development process between user and evaluator.

Results

Consistent with the methodology described above, all data are presented in chart format, one for each of the seven major categories already named. A primary strength of the chart easy format used here is the presentation of large amounts of data in brief, useable ways. This is accomplished through the construction of trend statements that follow each chart's array of data. Since the charts are both comprehensive and self-explanatory, they represent the findings in full for this study.

CHART I

SCHOOL TYPE

School Name	Governance/Religious Affiliation	Location	Grades Attending
1. Assumption	Religious Sisters of Mercy	Suburban/Residential	9–12
2. DeSales	Archdiocese of Louisville	Urban/Residential	9–12
3. Holy Cross	Archdiocese of Louisville	Urban/Strip Development	9–12
4. Holy Rosary	Religious Dominican Sisters	Urban/Residential	9–12
5. Mercy Academy	Religious Sisters of Mercy	Urban/Central City	9–12
6. Presentation Academy	Sisters of Charity of Nazareth	Urban/Central City	9–12
7. Sacred Heart	Ursuline Sisters	Suburban/Residential	9–12
8. Saint Xavier	Xavieran Brothers	Urban/Residential	9–12
9. Trinity	Archdiocese of Louisville	Suburban/Strip Development – Residential	9–12

Chart I Trends

The nine Catholic high schools surveyed represent a variety of governance and religious affiliation patterns.

The schools are situated so that they provide access to Catholic education from any location in the county.

CHART II

STUDENT DEMOGRAPHICS BY SCHOOL

School Name	Number* Enrolled	Gender of Students	Ethnicity* of Students	School Drawing Area SES
Assumption	670	single-sex female	98% Caucasian 2% Minority	Eastern Jefferson County Middle and higher income
DeSales	438	single-sex male	95% Caucasian 5% Minority	South Central Jefferson County Lower and middle income
Holy Cross	500	co-educational	95% Caucasian 5% Minority	Southwest Jefferson County Lower and middle income
Holy Rosary	242	single-sex female	95% Caucasian 5% Minority	South Central Jefferson County Lower and middle income
Mercy Academy	320	single-sex female	99% Caucasian 1% Minority	County-wide/out-of-county Lower and middle income
Presentation Academy	300	single-sex female	98% Caucasian 2% Minority	County-wide Lower and middle income
Sacred Heart Academy	750	single-sex female	99% Caucasian 1% Minority	Eastern Jefferson County Upper income
Saint Xavier	1,400	single-sex male	98% Caucasian 2% Minority	County-wide and out-of-county Lower to upper income
Trinity	1,030	single-sex male	97% Caucasian 3% Minority	County-wide Lower to upper income

*based on 1989-90 school enrollment figures

*minority % in the Archdiocese is approximately 14% of population

Chart II Trends

All but one of the nine Catholic schools are single sex institutions.

While technically students can choose any school in the County, actual choice is constrained by socioeconomic level and geographic location.

Four schools--two male based on size, reputation, and athletic competition and two female that have no real "home" neighborhood due to downtown location--have county-wide attendance patterns.

The Catholic high schools have attracted only a very small percentage of minority students.

CHART III

SERVICE PROGRAM GOVERNANCE BY SCHOOL

School Name	Mission/Goals	Program Title	History	Leadership	Planning Procedures
Assumption	application of the gospel message through service to others	ACTS (A Christian through service)	13 + years	teacher - coordinator	coordinator plans; two teachers may assist in the future
DeSales	demonstration of commitment to the community at large	DeSales Senior Service Program	4 + years	teacher - coordinator	coordinator plans
Holy Cross	experience with Christian stewardship	Kennedy Service Program	6 + years	service coordinator	coordinator and principal plan
Holy Rosary	application of the gospel message through service to others	Junior Service Program	20 + years	junior religion teacher - coordinator	teachers plan together
Mercy Academy	demonstration of commitment to outreach to the poor	YES (Youth Engaged in Service)	2 years	teacher - coordinator	coordinator and a committee of faculty, administrators, students, parents and Sisters of Mercy plan together
Presentation Academy	application of social responsibility to the specific concern of the ageing	Senior Service Program - Ageism	25 years	service coordinator	teachers plan together
Sacred Heart Academy	application of the gospel message through service to others	Sacred Heart Community Service Program	10 + years	religious studies chairperson	religion department teachers plan together yearly
Saint Xavier	application of Christian values through service to others	St. Xavier Community Service Program	16 years	teacher - director of service	principal planned initially - director plans currently
Trinity	application of Christian values through service to others	Trinity Community Service Program	11 years	service coordinator	coordinator plans and initiates efforts at faculty agreement with changes

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Chart III Trends

Community service in Catholic schools is closely tied to the religious mission of the schools and is typically associated with each school's religious studies curricula.

The programs commonly have religious studies personnel in leadership positions.

CHART IV

SERVICE PROGRAM CHARACTERISTICS

School Name	Description of Participating Students	Student Choice in Participation	Agencies Served	Placement Criteria	During/ Outside School Day	Length of Service In Weeks, Days, Hours	Transportation	Parental Involvement
Assumption	Sophomores— Juniors and— Seniors	Mandatory Voluntary	schools special ed eldercare	1) grade level only 2) students choose sites	During (Mandatory) Outside (Voluntary)	2 3/4 hours one day a week full year	school-owned bus parent car pools	pay transportation fee or help car pool sign permission
DeSales	Seniors	Voluntary	schools special ed eldercare	1) grade level 2) academic eligibility 3) students choose sites	During	2 1/2 hours one day a week 1 or 2 semesters	students drive themselves	sign permission
Holy Cross	80% of Seniors 60% of Juniors	Voluntary	schools eldercare health care abuse centers	1) grade level 2) academic eligibility 3) students contract for sites	During	3 hours one day a week full semester	students drive themselves	sign permission
Holy Rosary	all Juniors	Mandatory	schools special ed health care abuse centers	1) grade level 2) students choose sites	During	full day one day a week full quarter	parent car pools students drive themselves	sign permission help car pool
Mercy Academy	Sophomores—and Juniors Seniors	Mandatory Voluntary	schools special ed eldercare health care missions	1) grade level 2) students assigned sites	During (Mandatory) Outside (Voluntary)	3 hours one day a week full semester	parent-owned van parent car pools students walk faculty car pools	serve on planning committee help car pool sign permission
Presentation Academy	90% of Seniors	Voluntary	eldercare	1) grade level 2) students choose sites 3)behavioral eligibility	During	full day one day a week full semester	students drive themselves	sign permission
Sacred Heart Academy	Freshman Sophomores Juniors Seniors	Mandatory	schools eldercare health care soup kitchens service org.	1) students choose sites	Outside	20 hours students set time full year	students or parents drive themselves	sign forms attesting students have done service
Saint Xavier	33% of Seniors 25% of Juniors	Voluntary	schools special ed health care eldercare	1) grade level 2) academic eligibility 3) good attendance	During	3 hours one day a week full semester	students drive themselves	sign permission
Trinity	50% of Seniors	Voluntary	schools special ed eldercare	1) grade level 2) screening by counselors and disciplinarian	During	1 hour five days a week full trimester	students drive themselves	sign permission

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Chart IV Trends

The majority of programs surveyed are voluntary, allow students to select placement within program parameters, and take place during the school day.

Programs usually require approximately 3 hours of service per week and students typically transport themselves.

Most schools limit parental involvement to giving permission and/or assisting with transportation; Mercy's level of parental involvement is noteworthy.

CHART V

STUDENT PREPARATION/EVALUATION

School Name	Format of Preparation	Monitoring	Processing	Evaluating	Grading/ Credit Requirement
Assumption	2 weeks of in-school preparation, mostly dos and don'ts	1) faculty observe on site 2) agency personnel evaluate students	student completes reflection papers eight times a semester	observers and agency personnel complete evaluation forms on students	service gives one trimester's grade in sophomore religion credit required
De Sales	2 weeks of in-school preparation including visits from agency representatives and a video on service	1) faculty/coordinator observe on-site 2) agency personnel evaluate students	student maintains journals	agency personnel complete written evaluations on students	no grade given no credit required
Holy Cross	one assembly in which an organization called Volunteer Connection makes a presentation	faculty/coordinator do spot checks and unannounced site visits	students complete reuction sheets once a week	students write self-evaluations twice; agency personnel evaluate students at the end of placement	no grade given no credit required
Holy Rosary	one month in-school preparation focusing on why community service is undertaken	moderator does site visits	students discuss service experience in class once a week	teachers, coordinator and agency personnel evaluate students three times	service gives students part of religion grade. credit required
Mercy Academy	2-3 sessions of preparation including agency presentations value discussions, videotapes and commissioning	1) teachers coordinator, and administrators visit sites 2) agency personnel evaluate students	students maintain journals, discuss experiences and do comparative readings weekly	teachers grade student journals; teachers, coordinator, and agency personnel evaluate students	service is 20% of grade in English, Religion, and Social Studies - required
Presentation Academy	a semester of preparation through a mandatory course on aging and ageism in the junior year	1) faculty/coordinator do site visits 2) agency personnel evaluate students	students maintain journals and discuss experiences weekly	teacher and agency personnel complete written evaluations	service is a part of Senior religion grade, but service credit not required
Sacred Heart Academy	one day of discussion in preparation done during religion classes	students must complete and hand in an accountability log which is signed by a parent	students discuss experiences in religion class as needed	teachers/coordinators evaluate student performance through the student reflection paper	service gives students 5% of yearly religion grade credit required
Saint Xavier	one day of preparation where agency representatives and students talk about service and students see a video of St. X students	service coordinator regularly contacts agencies	students complete a paper at the conclusion of service	agency personnel complete evaluations of students while students evaluate their agencies	no grade given no credit required
Trinity	two weeks of preparation through discussions of service in religion classes	1) faculty coordinator do site visits and phone calls 2) agency personnel evaluate students	students maintain journals and discuss experiences weekly	teachers evaluate students through journals, attendance and attitude	If a student elects service he can earn 1/3 of Senior religion. credit requirement

Chart V Trends

Complete integration of service within the curriculum is unusual.

Generally service programs have been designed to interfere as little as possible with business as usual.

The Catholic schools have from 3 to 5 different ability levels within a single academic, college prepartory curriculum track.

Community service is open to students from all academic levels, and in most instances the student's academic level does not affect nor is it affected by community service schedules.

While specific effects vary across schools, community service student outcomes are concentrated in six areas: (1) Christian service and social responsibility; (2) new friendship groups, often involving students from different socioeconomic backgrounds; (3) exposure to career options and post-secondary vocational opportunities; (4) improved self-esteem; (5) positive experiences and publicity vis-a-vis community-school relations and teenage behavior; (6) improved student attitudes about societal problems and those needing assistance.

CHART VI

LEVEL OF INTEGRATION WITH THE CURRICULUM

School Name	Academic Guidelines for Participation	Classes Related to Community Service	Intended Outcomes of Service	Unintended Outcomes of Service	Tracking/ Placement Effects	Specific Effects of Service (Growth)	Level of Integration	Academic Tracks Within The School
Assumption	None	Sophomore Religion: Ministry/Morality	1. students experience volunteerism 2. students live gospel values 3. students learn about themselves 4. students view careers	lower track students put more into their efforts and get more out of service than higher track students	problems with only 8 students whose schedules interfered with service	friendships self esteem	limited integration Religion classes only	Advanced Placement Honors Academic
DeSales	Students must maintain a C average to participate	None	1. students gain confidence 2. students develop awareness of community needs 3. students experience Christian values	1. student career choices 2. new friendships	at one time more was required of Honors students but now requirements are more even	friendship, self-esteem, student attitudes, community perceptions of school and town	limited integration one religion class	Honors Academic Standard Vocational
Holy Cross	Students may not participate if they are failing more than 3 courses	None	1. students apply Christian lifestyle to everyday living 2. students explore career choices	1. new friendships 2. volunteering extended to personal time	poor academic performers may not be permitted to participate	community perceptions self esteem of slower learners student awareness	not integrated but reflects total school mission	Honors High Academic Academic General
Holy Rosary	None	Junior Religion: 1. liturgy and Sacraments	1. students become aware of community needs 2. students develop awareness of social issues 3. students fulfill Gospel call to service	1. student career choices 2. increased self-esteem	None	self esteem student attitudes agency attitudes toward school	limited integration Junior religion classes only	Honors Average Standard
Marcy Academy	None	Sophomore Religion, Junior Religion: World Civilization US History English	1. students gain more self esteem 2. students learn citizenship 3. students develop volunteer spirit 4. students live Christian principles 5. awareness of processes for systemic change	student career exploration	1. teachers have to cover same material in less time 2. scheduling of service comes after academic placement	improved perceptions of the school friendships self-esteem heightened awareness	highly integrated within three core classes	Advanced High Intermediate Low Intermediate Basic
Presentation Academy	None	Course on Aging and Ageism Religion	1. students become aware of ageism 2. students learn to cope with aging 3. students learn value of human life	1. new friendships 2. student motivation	None	more positive attitudes of students toward aged	highly integrated with separate course and Senior religion	Accelerated Intermediate Basic
Sacred Heart Academy	None	Religion	1. students learn to service the needs of others 2. students gain Christian values in a Catholic environment	1. good press for school 2. full-time employment 3. grade padding	None	friendships self-esteem better Religion grades student awareness community perceptions	limited integration religion classes only	Honors High Academics Academic Standard
Saint Xavier	students may not participate if having academic problems	None	students act out school's mission of Christian, Catholic education	agencies sometimes view students as cheap labor	school personnel have never discussed any tracking effects	friendships self-esteem academics attitudes of students	not integrated extra-curricular but reflects school's mission	Honors Upper Academic Lower Academic
Trinity	None	Religion	1. students put Christian principals into action 2. students learn to assist the needy 3. students increase their self-esteem	1. new friendships 2. good press for school 3. exposure to others from different background	None	self-esteem student attitudes community perceptions of school and town friendships	limited integration Religion classes only	Honors Upper Academic Academic Lower Academic Standard

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Chart VI Trends

Each community service program has some form of preparing, monitoring, processing, and evaluating students' experiences, but methods vary considerably across schools.

Required programs give grades and offer credit for service experiences.

Voluntary programs usually do not give grades or credit; Presentation and Trinity offer service as one of several semester electives toward the senior year religion requirement.

CHART VII

ISSUES, PROBLEMS, CONCERNS (Reported by Interviewees)

School Name	Issues	Problems	Concerns
Assumption	students in upper academic track who are very grade conscious need to be more open to service	getting sufficient, reliable parent drivers	how can the parental objections to student placement in downtown facilities for the poor be overcome?
DeSales	none discussed	-calming teachers with concerns about students missing class time -making students more accountable for service	none discussed
Holy Cross	students in upper academic track who are reluctant to miss class for service need to be encouraged to participate	-dealing with students who "cut" service -helping teachers deal with students missing classes	none discussed
Holy Rosary	students in service sometimes need morale boosting in order to keep them excited about it	-helping agencies be more prepared to work with students -helping teachers deal with students' absences - class	none discussed
Mercy Academy	parent and student fears about working in environments servicing the poor such as shelters and soup kitchens	-helping teachers deal with students who must be placed outside of usual academic tracks in order to have their elective choices and service	how can teachers best accomodate students who have different or unusual schedules that change their academic placement?
Presentation Academy	students with behavior problems as well as those in COOP miss the service experience	-helping teachers deal with missed class time	how does the school provid meaningful experiences at school for students who do not choose service?
Sacred Heart Academy	students have mandatory service requirements for which they need to be more accountable	-helping students to avoid the temptation of turning in inaccurate accountability sheets	none discussed
Saint Xavier	students with academic problems are not permitted to experience community service	-encouraging best students to see service as valuable	none discussed
Trinity	none discussed	none discussed	how can the school encourage students to select service opportunities of which they are afraid? (eldercare)

Chart VII Trends

Students in the highest academic levels are most likely to refrain from community service (fears that missing classes in other subjects will affect GPA or class rank) while those in lowest levels are most likely to be excluded (failure to meet minimum academic or behavioral standards).

Parents' and students' fears about agencies serving "downtown" environments or extremely "different" individuals--the poor, the mentally or emotionally handicapped, the elderly--can affect placement choices; these concerns are somewhat tempered by age and sex (less effect for older and male students).

In program where students miss classes in other subjects, teachers' complaints and concerns about make-up work are problematic.

Discussion

This study raises a number of issues that warrant further thought. To facilitate discussion, these issues will be grouped here according to methodology and generalizability (two points) and substantive aspects of community service (two questions). These will each be addresed in turn.

First, this study used the chart essay as a vehicle for presenting evaluation results. How appropriate is this technique? This research utilized qualitative methods and produced large numbers of unique responses to survey and interview questions. Organizing, categorizing and coding these answers was the first major task. Looking for patterns within the coded data was the second task. Finally, summarizing the data so that it was both manageable and sensical was necessary if it were to be meaningful to the nine schools and other researchers. The chart essay was extremely helpful here, providing a format for organizing related categories and facilitating the search for trends within the qualitative responses. Yet, the chart essay approach used here was modified somewhat from its typical form. Specifically, the researchers imposed the structure of the chart essay and the collaborative process of jointly planning the research with the nine participating schools. We also produced somewhat longer, more involved trend statements than is typically the case in a chart essay. Our justificaiton here is that these trend statements represent the sole narrative of our findings, i.e., all results - both coded raw data and meanings constructed from the full data set - are incorporated into the seven charts.

Our sense is that the structure of the chart essay is a viable approach to presenting qualitative data; should other researchers experience similar sucess, the chart essay could become a more flexible tool to be used either in conjunction with the consumers of evaluation results (through mutual design of the research project) or as a tool in its own right that can be a helpful technique in organizing large amounts of qualitative data.

Second, how do our results relate to the wider field of research on high school community service programs? The specific findings must be viewed in terms of their immediate context. Our study consisted of all Catholic high schools in one urban setting; neither the other religious and independent private schools nor any of the public schools in the city-county

area were investigated. Furthermore, none of the schools from the other four counties in the wider metropolitan area were examined. Thus, it is obvious that generalizations to other areas are not warranted. Internally, we also note cautions about generalizing. The nine programs are marked by individuality. Each of the schools has developed its own structure for delivering the program and connecting it to the rest of the curriculum.

Not all is ideosyncratic, however. Despite differing structures and formats, the schools did have remarkable consistency with regards to purpose, intended outcomes, and means of monitoring the program. The consistency is the more remarkable because the programs were developed without awareness of each other and over a period of some 20 years. (The one exception was the newest program which resulted from a planning grant specific to community service). Clearly in this study, the essence of community service has more internal consistency than does the form and structure for delivering that content.

Regarding the wider literature on community service, similar conclusions seem to apply. The purpose and intended outcomes of these nine Catholic schools seem consistent with Conrad and Hedin's (1989) findings about community service programs generally. Likewise in that review, it was noted that Catholic schools are more likely to offer service programs than other non-Catholic private schools or public schools. While we do not know the percentage of service programs in other schools in this community, 100% of the Catholic schools in this urban archdiocese had service programs. Using data from the 1984 High School and Beyond database, Newmann and Rutter (1986) estimated that 27% of all high schools had some kind of service program. Because of increasing interest in youth public service in the late 1980s, this figure may be somewhat higher by now.

But it is also the case nationally that many of those service programs are not integrated with the curriculum but represent special events such as Thanksgiving or Christmas projects designed to help accumulate goods for the needy. While such projects are not unworthy, they do not provide integrated programs that involve students over time. Consistent with national data, then, the Catholic shcools in our sample are both more likely to have programs and to have programs that involve students more integrally with the curriulum over an extended period, typically a school

semester.

Third, and switching to substantive matters, is there a "one best system" for community service programs? Tyack's (1974) powerful study of the restructuring of schools during the Progressive Era (1885-1920) is noteworthy. From the rural "Common Schools" to the large, urban high schools based on ability tracking and social control that emulated the industrial efficiency of the factory setting (Callahan, 1962) these attempts to impose conformity through the development of a "best" model belies the reality of contextual differences. Likewise, despite the importance of fidelity to a program's intent, guidelines, and quality control, the study of planned change produces general agreement that each local user must adapt an innovation to unique local conditions. For three differing perspectives, although not necessarily different conclusions, on the issues of adaptation versus fidelity, see Huberman and Miles (1984), McLoughlin and Marsh (1078), and Roitman and Mayer (1982). The wide variation in programs and delivery systems described in Contrad and Hedin's (1989) extensive review of community service suggests similarly the importance of local conditions and creative arrangements in this field.

Variety and creativity across local programs do not, however, negate either the existence or the possible desirability of common features. Our study illustrates this clearly. Each of the nine programs is idiosyncratic regarding its format, delivery system, and integration with the wider curriculum. But several trends and common features were noted, suggesting that some structures and purposes are apparently considered to be more important or to work better than other possible arrangements, as judged by the actual programs that the nine schools developed.

This last statement - that some things are more important and work better than others - has important implications for program development in the area of high school community service. This statement is generally accepted as a fundamental, unspoken assumption of social life. It is safe to assert that the entire history of humankind has been a search for techniques and patterns that work better. The very notion of progress subsumes this idea. Where some field has been subjected to formal study, the inevitable finding is a confirmation of this general belief (e.g., the research on teacher (Brophy and Good, 1986) and school (Levine and Lezotte, 1990) effectiveness. However, the field of community service has not yet been sufficiently studied to establish this fact empirically. Certainly the

research cited above has provided a foundation for the continuing study of community service but any conclusions at this point would have to be based on the unverified acceptance of the general dictum that some things are better.

As for the nine schools in our study, there is little evidence (with the one exception of the program developed under a planning grant) that these community service developers were aware of or sought out the parameters of the other schools' programs. To the extent that changes have occurred they have apparently been due to fine tuning or modification as problems cropped up or as a new coordinator took over the program. Again, this finding seems consistent with the evidence from Conrad and Hedin's (1989) review.

What is not addressed by a program development process that depends almost solely on local context, needs, and creative talents is any knowledge or awareness of whether something "out there" might work better than a project developed through chance, trial or error. Improvement depends on knowledge of alternatives and the community service movement, both locally and nationally, has not yet reached the stage where practitioners are seeking out that information on a consistent basis. The people responsible for the nine programs in our sample have expressed interest in our findings, but the impetus for the study came from the researchers, not the community service coordinator.

Thus community service program developers are faced with opposing forces. Clearly, no one best system exists that is right for every school or district. Community context will always force accomodation to the specific needs and circumstances in which a program is located. Yet some programs do seem to be more successful at accomplishing their goals than others. While our study did not investigate outcome effects on student participants, Copnrad and Hedin (1982) report that the one program feature that made a clear difference on the intellectual and social development of students was the existence of some type of reflective seminar, a finding clearly consistent with Dewey's (1938/1963) admonition that not all education is experiential nor is all experiences educative. Thus consistent with Conrad and Hedin's (1989) analysis, one important criteria for assessing community service would seem to be the extent to which the program is integrated into the curriculum. More generally, however, the tensions

between local context and research - based guidelines are made more difficult because the research in this area is still in its beginning stages. Fourth, is the concept of equal educational opportunity related to the provision of community service? While research on equality of educational opportunity has recently taken an interesting turn toward quality - access to schooling or equity in funding - (see Goodlad and Keating, 1990; Murphy and Hallinger, 1989), very little work exists that links equality of opportunity to community service. Newmann and Rutter's (1986) data did show that schools with a majority of non-white students were more likely to offer service programs and even more likely to offer service as an elective for academic credit (three times as much). Even with this fact, Newmann and Rutter determined that 82% of youth service participants are white, 16% are black and 13% are Hispanic.

While these data on racial participation are not relevant to the virtually all white, private, religious schools in our sample, Newmann and Rutter (1986) also note that required service programs, obviously, attract equal percentages of students from different track assisgnments. Likewise, schools with elective programs pulled students about equally from all track levels. When programs were voluntary, however, students were more likely to come from college preparatory tracks. Assuming that most students in college prep tracks come from more affluent homes (Schneider, 1989), this trend indicates that students' access to resources (e.g. less likely to have to hold a job for financial reasons) may have an effect on participation rates in voluntary programs. Of course, it could be that different values are modeled in homes which produce college prep students (perhaps some notion of noblesse oblige based on class or educational level).

Answers to such clearly speculative explanations of a trend at the national level will require additional research. But the existence of this pattern does have some implications for our sample of Catholic schools. The nine schools utilize ability levels (from three to five) in a simple college prep curriculum track. Thus the type of grouping in these Catholic schools differs somewhat from the academic, general and vocational tracks typical of public schools. There is some debate on the effects of ability levels as opposed to curriculum tracks, particularly in Catholic schols. Powell, Farrar and Cohen (1985) indicate that the effects of levels are more pronounced that that of tracks. On the other hand, Lee and Bryk (1988) suggest the higher proportion of students exposed to the college prep

curriculum is a major factor in their positive effect on students comparaed to those enrolled in public schools while Valli (1986) indicated that ability levels in Catholic schools produced positive results for all students, even those in the lower groups, a finding at odds with research on tracking (see, e.g., Gamoran, 1987; Oakes, 1985; Vanfossen, Jones and Spade, 1987).

Our data do not specifically address this puzzle, the effects of ability levels in Catholic schools. But we did find some potentially troubling comments on the relationship between ability level assignment and community service. We take as a given that one of the primary functions of community service is to provide students with experiences that are designed to enhance their sense of social responsibility. All nine of our schools had goals and missions related to developing this social responsiblity, typically through the application of Christian service. Conrad and Hedin's (1989) review suggests similar consensus on the value of social responsibility, albeit secularized in non-religious schools.

Specifically, we found little evidence to substantiate any strong pattern relating ability level to community service participation. But the few students who were likely to be affected were those at the two extremes of the achievement spectrum. The very highest students were reported, in some cases, to avoid programs in which service required that they miss classes in their subjects, apparently afraid of possible effects on their chances of getting into a competetive university. The poorest performing students were more likely to be excluded from service because of not meeting minimal academic or behavioral standards (where they existed).

There is some irony here. Those perhaps most in need of the service experience and the positive effects it may have on social responsibility that were consistently reported by our respondents were the very ones most likely to miss out on them. (While these results were based on perceived feelings and anecdotal evidence, they are consistent enough, both internally in this study and externally with other studies, that they can not be easily discounted). Students overly concerned about grades may be exhibiting selfish behavior that reflects insufficient sense of altruism and social responsibility. The service experience could have a meaningful effect on such students, an hypothesized effect that would have to be verified by research. Students excluded from service because of not meeting minimal standards may be prevented from experiencing an activity in which they could experience the kind of success and rewards that have

been all too infrequent in their school careers. One school noted specifically that lower-level students put more effort into and receive more from the community service experience than do high-level students while improved student self-esteem and attitudes were widely reported.

It is also worth noting that respondents themselves were aware of the potential problems associated with students at the highest and lowest levels. Almost all of the comments on this topic were expressed in response to the three categories summarized in Chart VII; Issues, Problems, and Concerns. However, this finding also confirms the point made earlier. The community service programs in these nine Catholic schools apparently are changed and modified primarily as a result of perceptions of problems internal to the school or program, rather than a search for knowledge or alternatives outside the school. It should be interesting to observe how the schools respond to this report.

Directions For Future Research

The study completed here is descriptive in nature. While the value of such descriptive work has already been discussed, there is also a critical need for additional experimental and ethonographic studies of service and the effects on youth of participation in community service. The following questions should give some direction to further research efforts.

1. An additional area untapped in the present study is beliefs/perceptions of students participating in programs. Would their descriptions of service and delineation of outcomes be different from those collected from personnel in charge? And what of agency personnel? Those served by students? How do their program perceptions differ? Answering these questions would paint more complete pictures of existing programs.

2. What service programs exist in our private, independent schools? How do these programs differ from those in the Catholic schools?

3. What service programs exist in public schools in the area and how do these differ from those in Catholic and/or independent schools?

4. Would solid experimental studies demonstrate noted effects of community service? For example, does participation increase student self esteem? Do students really become more aware of social problems? Do they develop long-term positive attitudes toward volunteerism as part of their civic duty? Do friendship patterns expand as a result of service?

These and numerous other similar questions should guide future research efforts. The more educators know about existing programs, the better can be planning efforts designed to develop new community service programs for youth. Hopefully, the findings and various discussions here contribute to that knowledge base.

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APPENDIX A

COMMUNITY SERVICE PROGRAMS

Survey-Louisville Archdiocese Catholic High Schools

This survey represents exploratory investigation of the use of community service programs in Catholic high schools. Accordingly, answers are open-ended, designed to examine what currently exists and understand what problems these programs are intended to solve and may in turn create.

All information will be kept confidential. Interviews and surveys have been designed in parallel format and interviews will be taped to ensure accuracy of information. Results of this survey will be shared with each of the schools.

Your assistance with this project is sincerely appreciated.

Sheree Koppel
Stephen K. Miller
Thomas Zehnder
University of Louisville

School _____

# of Students _____

# of Students in Community Service Program _____

Your Position _____

Your Relation to the Community Service Program _____

_____

_____

_____

What type of credit is given for community service and how are these counted for graduation. Please describe (briefly) the system of credits in your school and the amount of input from agency on-site personnel.

_____

_____

_____

_____

Instructions: Please answer each question as completely as you can. Any thoughts or feelings evoked by the questions would be helpful. For example, you may remember a specific comment pertinent to some issue. If a given question does not apply, please respond with "NA." (If more space is needed, please attach additional sheets.)

1. Do you have a community service program in your school?

   Yes _____ No _____

   If yes, please continue.

2. How long have you had a community service program?

3. Who implemented/planned the program?

   - Also, please list names of all teachers or other staff directly involved with the program now.

4. What are the goals of the program?

5. What effects due to the program have you noted with respect to the following:

   - friendship patterns/cliques

   - student self-esteem

   - other school work

   - students attitudes regarding societal problems

   - community perceptions of the school

   - community perceptions of teenagers

   - different types of students

6. How are students chosen to participate in the program?

7. Are there any students who are not permitted to participate? Explain:

8. Is participation in the program mandatory or elective?

   - If elective, what percentage of the eligible students participate?

   - If elective, are there any typical characteristics of the students who tend to participate? For example, Honors students, Athletes, Other extra-curricular types, etc.

9. Do students complete service during the school day or on their own time?

   - If during the school day, what classes to students miss to participate

   - Do all students miss the same classes? Explain:

10. Are there any guidelines for maintaining academic standards during participation in the service program.

    - For example, must maintain "C" average.

11. Are the same guidelines required of all students?

    - If no, please explain.

12. Is academic work such as journals, reports, research, etc., required of students who participate in service?

    - What teachers (social studies, religion, English, etc.) are responsible for coordinating and evaluating this academic work?

13. Are grades given for community service?

    - If so, what criteria are utilized?

    - Are the grading criteria for community service classes different from the criteria used in academic classes?

    - Are the same criteria and standards applied to all students (e.g., students in Honors classes, athletes, other extra-curricular activities)?

14. Are grades given for academic assignments (e.g., written reports) that are part of the community service requirements?

    - Are the grading criteria for community service assignments different from the criteria used in academic classes?

    - Are the same criteria and standards applied to all students (e.g., students in Honors classes, athletes, other extra-curricular activities)?

15. Are any changes in individual students' academic placement required because of the community service program.

    - If so, please explain why.

16. What are some problems/concerns that needed to be overcome when the program was implemented?

17. Does the scheduling of students into community service affect (interfere with) their usual placement in academic classes?

    - If so, how and why?

18. What criteria are used in your school to place students in academic classes?

19. What criteria are used in your school to determine student placement in community service program?

20. Is there a tendency for students from different academic levels to be placed in different types of community service agencies?

    - Are students from different academic levels separated accordingly for placement in community service?

    - Do students themselves unwittingly choose placement that may reflect bias of some type (e.g., girls in traditionally female work)?

    - Have these issues been discussed relevant to your program?

    - In what respect?

APPENDIX B

Follow-Up Interview
Catholic High schools Community Service

St. Xavier

1. Need handouts, brochures, etc.

2. Title of service program

3. How are the students in the program monitored for attendance, performance, quality, etc.?

4. What methods (evaluation measures) are used to determine student assessment/grades, etc.?

5. What do you do to prepare students for community service?
   - classes?
   - orientations?
   - etc.

6. Any unintended outcomes? (functions)

7. Other persons involved--names, titles

8. How many academic tracks/levels in your school?
   - what are they called?

9. To what extent are community service concepts actually integrated into the content of different curriculum disciplines?

10. Does a student's track or level placement in the school's curriculum affect participation in community service?
    - Do the academic eligibility requirements affect more students in some levels than in others?
    - have you analyzed the data on participation rates across different curriculum levels?
    - if so, what does it show?

Follow-Up Interview
Catholic High schools Community Service

Assumption

1. Need handouts, brochures, etc.

2. Person in charge and title

3. What do you do to prepare students for community service?
   - classes?
   - orientations?
   - etc.

4. How is the program planned?
   - individuals?
   - committee?
   - governance?

5. Do written mission, goals, objectives exist?
   - what are they - list
   - anything like this that is left oral/implicit?

Follow-Up Interview
Catholic High schools Community Service

Mercy

OK - No questions

Follow-Up Interview
Catholic High schools Community Service

Sacred Heart

1. Title of service program

2. What do you do to prepare students for community service?
   - classes?
   - orientations?
   - etc.

3. Any unintended outcomes? (functions)

4. How is the program planned?
   - individuals?
   - committee?
   - governance?

5. How many academic tracks/levels in your school?
   - what are they called?

Follow-Up Interview
Catholic High schools Community Service

Presentation

1. Need handouts, brochures, etc.
2. Title of service program
3. Any unintended outcomes? (functions)

Follow-Up Interview
Catholic High schools Community Service

Holy Rosary

1. Need handouts, brochures, etc.

2. Title of service program

3. What agencies are served by the community service program?

4. How is student placement in the program determined?

5. How is the program planned?
   - individuals?
   - committee?
   - governance?

6. How are students selected for placement in a particular agency?

7. Do written mission, goals, objectives exist?
   - what are they - list
   - anything like this that is left oral/implicit?

8. How many academic tracks/levels in your school?
   - what are they called?

Follow-Up Interview
Catholic High schools Community Service

Holy Cross

1. Any unintended outcomes?

2. Does a student's track or level placement in the school's curriculum affect participation in community service?
   - Do the academic eligibility requirements affect more students in some levels than in others?
   - have you analyzed the data on participation rates across different curriculum levels?
   - if so, what does it show?